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locust. Possibly the term was applied to both species of scale without distinction. From the description of its effects, however, I believe it refers to the Phoenicococcus or so-called Marlatt scale.

As the classical lexicographers usually admitted only words current before Islâm, it may fairly be said that this scale insect has a written history of more than 1300 years. It would be interesting to know whether any other of these minute pests has such a long record in literature.

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### *The meaning of Babylonian bittu*

The Assyro-Babylonian Dictionaries are still doubtful as to the meaning of *bittu*. Delitzsch, *HWB* p. 192 does not give any conjecture at all, while Muss-Arnolt, *ABHWB*, p. 204 notes down "according to Ball, *PSBA* XII, 221, a kind of dress".

*Bittu* (or also *battu*) is ideographically written *ne-gar-ra*; *gar*, according to Delitzsch, *Sum. Glossar*, p. 210, having the meaning "einschränken, einengen", *ramâṣu*, "einfassen". *Ne-gar-ra* is an active participle with prefix *ne* and affix *a* (see Delitzsch, *Sum. Gram.* p. 123) and therefore means "das Einengende, das Umfassende", which, of course, at the first thought would be the girdle. That this is really the case, and that the meaning of *bittu*, *battu* is "girdle, belt", becomes clear when we consider similar words in the cognate languages. *Bittu*, first of all, is a contraction with reduplicated *t*, going back to *bintu* or *bantu*. *Bantu* equals Egyptian *bnt*, "girdle", and Hebrew בַּנְבָת with the same meaning, although here it is generally the "priestly girdle".

The Hebrew and the Egyptian words have often been compared with our own "band", German "Binde, Band", but these words are certainly not borrowings from Indo-European; they are purely Semitic.

The primary meaning of the stem \*בַּנְבָת seems to be "to encircle, to be all around" and this meaning is preserved in the Babylonian adverb *battubatti*, *battibatti*, *battabatta*, which is a reduplication of *bantu*, and has the meaning "circle", "all

around", "all about". A goodly number of Semitic words meaning "girdle", by the way, are derivatives of verbs whose meanings express exactly this idea. The fact that "binden, umbinden" comes near to the meaning of the stem \*בָּנְתָּ, and has the same consonantic skeleton is merely accidental.

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### *A note regarding the garment called بَدْنٌ and its etymology*

Ibn-Batutah narrates that "the people of Mecca possess elegance and neatness in their garments. They wear mostly white ones and among their costumes are seen the clean and immaculate garments": واهل مكة لهم ظلوف ونظافة في الملابس واكثر لناسهم البياض فترى من ثيابهم ابدانا ناضعة ساطعة

The word بَدْنٌ is described as a *gubbah* (جُبَّة) or *dir'* (دِرْعَ), being short and sleeveless. This sleeveless tunic may be the one represented already in the Egyptian monuments (*vide Rosellini, Monumenti civ.*, I, pl. LXVII), which show a Beduin's garment reaching from the arm-pit to the knees. About the waist down it was wrapped twice, and one lower corner of the wrapping was fastened to the girdle.

The word بَدْنٌ, of course, has no etymological connection with بَدْنٌ "body", Hebrew בָּדָן, although Lane, in his Dictionary, for instance, discusses the word in one and the same article with بَدْنٌ "body". The word بَدْنٌ meaning "a short sleeveless tunic" goes back to a root *bdn* which has been preserved in Egyptian (Egyptian hieroglyphs: ), and which here has the meaning "to tie, to bind". *Bdn* in its turn is a transposed form of the verb *bnt*, Semitic \*בָּנְתָּ, of which I spoke in my note on *bittu*.

The name, therefore, would show that the بَدْنٌ garment, like the *shimlah*, for instance, which is also represented in the Egyptian monuments, is a very old costume, although there is no doubt that it, like other garments, was subject to development in the course of time.

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